CHRISTIAN ACTION IN SOCIETY

II

THE MEANING OF WORK

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The Meaning of Work

I. THE PURPOSE OF THE ENQUIRY

There are three compelling reasons for an enquiry by the World Council of Churches on the meaning of work.

I. In modern society the divine purpose of work is distorted and the dignity of work is not respected. This has been the cause of much of the present moral and spiritual chaos.

II. It is part of the missionary and evangelistic task of the Church to help men to understand the relevance of faith for their daily life.

III. Many Christians today are themselves uncertain whether the Church has anything relevant to say about the meaning of work.

It is part of the social revolution of our time that all over the world there is a demand that the work which men do should have some meaning beyond the material needs it serves. This search for the meaning of work has become an important part of the search for the meaning of life. The appeal of Marxism and other ideologies which have attracted the minds of men has been precisely that for many people they seemed to offer a way out of the frustration and confusion which they felt about the significance of what they were doing. It was stated in the preliminary study guide for this enquiry :

« Daily work has for countless men and women, both within and outside the churches, lost positive meaning. It has become a means of making a living rather than a Christian vocation. It sets before the worker moral dilemmas for which he has no adequate Christian guidance, and the lack of such guidance leads to the habit of thinking that Christian faith and daily work belong to unrelated worlds. »

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The purpose of this ecumenical enquiry is to enlist the cooperation of Christians around the world in serious thought and action about this problem. While the problem of work in contemporary life presents itself in different terms as between the western countries and those of Asia and Africa, the spread of technical knowledge and the rapid industrialisation and urbanisation of the undeveloped portions of the world has made the situation in the east and west more similar than in the past.

Christians in many countries have already chosen this problem for study. There is a growing interest in the formation of groups for the discovery of the relevance of the Christian faith, particularly for professional life. It has been decided that this World Council enquiry should attempt to evaluate the results of this preliminary work and at the same time encourage new interest by the churches in this problem.

This pamphlet is concerned particularly with the spiritual and ethical problems of those who work in modern industry, but the questions it raises may be applicable as well to other forms of work. In the last section of this statement there are specific recommendations for further study. The Study Department, through conferences and the publication of relevant papers and documents, seeks to facilitate the exchange of opinion between all who would like to share in this enquiry[1].

The need for a new approach

An examination of most of the recent Christian teaching about the meaning of work reveals how much a new enquiry is needed. Men have had to face the evil and moral danger of the world without the real support of their faith. The churches have largely been content to preach the virtues of honesty and good character and to

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[1] The booklet *Work in Modern Society*, written by Dr. J. H. Oldham and published by the S. C. M. Press (London), 1950, is sponsored by the Study Department and the present pamphlet is much indebted to it. Those who would like a fuller presentation of the questions discussed in this statement are referred to Dr. Oldham's book, which has been accepted as the chief study document for this enquiry.

emphasise stewardship of income as a sufficient means of expressing in practical ways the Christian vocation.

Three changes are required to bring our thinking about the meaning of work « up-to-date » :

(1) Christian thinking about work must take into consideration in a new and radical way the effect of modern technical developments on the character of work and on the attitude of men toward their jobs. Nothing is more needed today to make the Gospel real to men than a thorough knowledge of the realities of industrial life which make a mockery of preaching an individual ethic of work. Unless this is possible, the witness of the Church will continue to be remote from the real problems which men face in modern life.

(2) The development of modern technical society has encouraged the belief that work is a means by which man, by his own power, can transform his world, his society and himself. What is valid and what is false in this modern attitude toward work ? How can the Church challenge the pretension in this view of work ? The churches have offered very little guidance to men confronted by this attitude; and because the Church has so largely failed to challenge the egoism of modern industrial life and the purely material standards which are used to measure its successes and achievements, it has not helped men to understand the relevance of the Gospel for their daily life.

(3) The question must also be asked whether Christian teaching has not been based on a wrong view of the function of the Church in the world. To what extent has the Church been simply a moral teacher of men, aloof and separate from the world, rather than a new dimension of reality which permeates these worldly realms and transforms them ? What difference does it make to our understanding of the meaning of our daily life to regard the Church as that community in which the elements of the world find new meaning ? What difference does it make to our thinking about the meaning of work if we regard the Gospel not only as the means to individual regeneration but more especially as the means to the restoration of

the true life of the individual in community ? Can Christian thought make real to men today that « in Christ men have been made participators in a new age and are called to live in the power of a present reality » ?

The fundamental reason for choosing the question of work as the subject of a special enquiry by the World Council of Churches is that there exists today, in the minds even of many Christians, a profound distrust that the churches have anything helpful to say.

The first requirement is that a new approach be made which begins with the actual experience of men in their day to day tasks. This will require on the one hand a better sociological understanding of the way people look at their jobs and the spiritual problems they face in daily tasks. But it requires even more the recovery by the churches of their true vocation : to proclaim the Word of God with a profound sense of its relevance to the crucial temptations and dangers of our world. The Message from the Eastern Asia Christian Conference, meeting at Bangkok last year, contains an important message for all churches today :

« ... it is the responsibility of the Church to rediscover and proclaim both to its own members and to those outside the basic truths declared in the Bible, about the life of men in society and in the State, which no individual or government can disregard with impunity. ... the peoples of Asia, and particularly the younger generation, need the prophetic warning which only the Church can give about the foundations of human dignity and the common life ... The watchman who sees danger must blow his trumpet in the name of the Lord to warn the people. Moral advice and the proclamation of moral ideas are insufficient. Only that which transcends morals, namely, the knowledge of the ultimate accountability of man and society to God and of the Grace of God by which men being forgiven forgive one another, can be the foundation of personal responsibility and responsible society. »

Section C. *The Church in Social and Political Life* (§3).

II. SOME FACTORS IN MODERN TECHNICAL SOCIETY WHICH MAKE IT DIFFICULT TO SEE WORK AS A CHRISTIAN VOCATION

A. The domination of men by work

Nothing so frustrates the efforts of people today to consider their work as a Christian vocation as the feeling that they are dominated by their work, that they do not rule their work but that their work rules them.

This sense of being overwhelmed by work is closely related to the fact that in modern society work has tended to become an end in itself rather than a means to a larger end. Because we have looked upon our jobs almost solely as a means for gain, or as a means to master the universe and the destiny of man himself, we have succumbed to the tyranny of work and made it a ruler of our lives. The egoistic spirit in which much work is performed, the lack of a real sense of community responsibility and the purely material standards by which satisfaction is measured, all these factors in the spiritual attitude of men toward their daily tasks combine to destroy the most sincere desire to hear God speak to them through it. All but the strongest spirits are converted by the prevailing gospel of work, by the religion of productivity and by the insatiable material appetites which it fosters. It is useless to call modern work a Christian vocation if its underlying motivation is not love of God but self-satisfaction and pride in possession.

B. Technics and the meaning of work

One of the important tasks for Christians in every country, whether it is already industrialised or about to be, is to make careful enquiry into the effects of technics and industrialisation on the welfare of people. It is important that we understand how the introduction of technics has radically changed the character of community life, the family, the rights of the individual, the rôle of women in society and the relations of the sexes, and has resulted in work which has lost its personal quality.

Much of the criticism of technics by Christians has seemed to attack technics as such, rather than the spirit of autonomy which has governed their use. The feeling of being overwhelmed by technics which is so real today is not so much the fault of technology as of the belief that technological progress is an end in itself. With technics have come new possibilities for higher standards of living, for greater freedom, and for new developments in the arts and engineering skills. Moreover, in many countries, for example in Asia and Africa, people look to the development of technology to free them from the drudgery and enslaving toil of primitive methods of work. Whatever frustrations people may suffer as a result of the machine age, probably few would like to turn back the clock, even if that were possible. Christians who are rightly sensitive about the effects of this intensive use of technics on human personality must guard against the temptation to make unrealistic and sentimental comparisons with conditions in some previous age, or to promote schemes for reversing the process which suggest interesting and attractive but impractical alternatives. The real problem to be faced by Christians is to discover on the one hand that God intends man to exercise these new powers that man has acquired by science and research, and on the other hand to show the evil inherent in the use of these powers without some sense of human accountability to God.

Dr. Oldham has written :

« We are ... confronted with the question — the answer to which is crucial for the meaning of work — whether it may not be the historic mission of the Church in the present age to affirm more explicitly than it has yet done that the powers which man has acquired through science and technics are powers which have been implanted in him by the Creator and which he is meant to exercise ; and in the same breath to declare that these powers can be used for man's good and not for his destruction only if he is continually aware of his real nature as a being existing fundamentally and primordially in relation with God and with his fellow-men. »

Work in Modern Society, p. 36.

C. Work and the Responsible Society

The problem of giving meaning to work, especially in modern mass society, is really that of giving men a sense that they are not instruments in the hands of other men but that they are responsible participants in the industrial process. The rejection by many workers of the assertion of the churches « that the doing of work should be a part of the good life » is due to the fact that it seems so difficult for men to see how this applies to their own situation. The lack of justice and fairness characteristic of modern industrial organisation is a terrible burden for many people.

For example, it is a fiction which many educated people are prone to accept (because they generalise from their own limited experience) that for most people choosing a job is a rational matter involving a careful weighing of the alternatives and a consideration of the opportunities offered by various jobs. Actually for the great mass of workers in industrial and commercial life today the work they do is determined for them to a greater extent than is commonly appreciated. During his first working years, the average factory worker may have some freedom to move from job to job, but he soon learns that in an age which puts a high premium on education, both technical and general, his opportunity for advancement is limited. Thereafter he seeks to establish himself in the best job he can find, which he will not leave voluntarily unless he has some serious grievance. On the job he is gradually accepted as a member of the formal and informal groups of workers within the shop, and in these associations and relationships he finds most of the real satisfactions of his job.

D. Sources of resentment of workers

As might be expected, work which is done under these conditions will not generally lead to a feeling of satisfaction or significance. Much of the resentment of the modern mass worker is based on the feeling that he did not have the opportunity of other men to secure interesting and remunerative employment. For many people work is only

a job into which they have been forced by an unjust fate, while others through education, family connections, etc., have had an opportunity for study and training which enabled them to escape the boredom and drabness of routine and unpleasant tasks.

To the average factory worker who knows these real frustrations in his daily work, all the fine phrases of the Church and other « uplift » agencies about the meaning of work and the rewards for honesty and diligence are but sanctimonious hypocrisy, and the worker is sure to feel that all such talk is meaningless if his work does not receive the recognition it deserves from his employer and from society.

Is it possible to find God in work which is regarded primarily as a bitter fate ? What should the Church tell those who feel such great dissatisfaction with what they are doing ? How can workers find ways to express their moral importance as persons and as members of society, and what can society do to help them ?

It would be wrong to overlook the progress which has already been made in overcoming some of the evils of industrial society. Through social legislation and trade unions the rights of industrial workers on the job have been safeguarded. There has been valuable work in the area of enlightened labour-management relations, and a growing number of employers have come to appreciate that the worker must be viewed not simply in terms of his labour service but of his total rôle in the community and the self-respect which he wants to feel before his fellows. While industry today relies more on the spirit of cooperation and less on autocratic control than in the past, it falls far short of the ideal suggested by the best modern democratic thought that work in mass industry should be an association of free men cooperating voluntarily in a common enterprise which is directed to the service of the community. « The transformation of industry in this sense is plainly a colossal undertaking. It involves the widespread acceptance of ways of thinking and of a scale of values very different from those which are now dominant. » (*Work in Modern Society*, p. 29.)

III. THE PURPOSE OF WORK

Can we define what work means when it is viewed as a Christian vocation ? Christian vocation has been defined in different ways in the history of Christian thought, but in every period men have sought to express two elements — a realistic acceptance of the world, and a witness to the claims of God upon men which transcend the world and which are a powerful, dynamic spirit for its transformation. The early monastics, the reformers, and the puritans, to take only three examples, each expressed something valid in the Christian faith about the meaning of work. Each attempted to express the conviction that we are required to live in the world in a way in which our work can become a means of serving God.

Can we discover today a way of stating the Christian vocation which on the one hand will enable men to face the realities of daily work as they exist in modern industrial life, and at the same time will give them the true spirit of Christian transcendence of the pretensions of the world ? There are three elements in Christian thinking about work which are especially pertinent to our situation and which can serve as a basis for the consideration of work as a divine vocation.

1. The basic pattern of life : the necessity to do useful work

The biblical significance of our daily tasks arises out of the fact that it is not something we have willed to do but something which God has ordained. A statement of Dr. Oldham makes this very clear :

> « The Christian view goes much deeper than the mere assertion of the obvious fact that unless men work the race cannot survive. It is an affirmation that work is inherent in God's purpose for man and an essential expression of man's nature as created in the image of God the creator ... Work can acquire a real meaning in the Christian sense only when it is done in a framework and context in which the Christian meaning of life as a responsibility to God and service to men is not frustrated and denied. »
>
> *Work in Modern Society*, p. 49-50.

Work as a divine condition of life determines the attitude we should have toward it and the way in which we perform it. It also means that we are called to do useful work, which not only enables us to live but also forwards the work of creation and arises out of man's acceptance of God's intention for the world. If we believe that our work comes from God, then it ought to be a means of praising and glorifying Him. Work that is done primarily for pleasure or for profit cannot fulfil the divine command.

2. Our special calling: to discover the best use of our individual talents

It is not possible to understand the general call to work in the world except in terms of a personal vocational call. We are called not to « work » but to some specific task in the world. God summons us to some special work which is commensurate with our abilities and in which we are expected to do all that it demands of us. Every man must, as a Christian duty, work conscientiously at a specific job.

However, to accept a specific job as a Christian vocation, especially some types of routine work, does not mean to accept the conditions of work that may exist. The Christian calling leads us to seek for ways to make that job more of a Christian vocation, and that means ultimately also a change in society's attitude toward that work.

Moreover, if this personal vocational responsibility is to be realised today, the community must become aware of its fundamental obligation to provide useful work, while maintaining insofar as possible the right of men to choose their work freely. Involuntary unemployment and the lack of freedom to make full use of talents are both intolerable.

3. The social obligation: to serve the community

One of the ways in which we can make our work an offering to God is by seeing in it opportunities to serve the community. Work which is not performed with this sense of community service, but as a means to accumulate wealth and to serve primarily our own pleasure has lost its meaning from the Christian point of view. Production, particularly in modern society with its great specialisation

and minute division of labour, depends upon real cooperation. But if cooperation is to be something more than a mechanical sharing of responsibilities it must be based on moral principles and a sincere concern for the welfare of the community. This is particularly important in an age where the dominant philosophy has nourished a spirit of self-seeking individualism and wealth-getting, quite frequently with only slight consideration for the community welfare.

In terms of the Christian faith, work ought to include all of these elements : the call to responsible personal participation in the necessary work of the world, and the full sharing of the total needs of the community by conscientious use of our individual talents.

IV. CAN WORK TODAY BECOME A CHRISTIAN VOCATION ?

Our greatest need is to confront men with the Gospel in their work. We must help them to discover that their real lives are in fact a « dialogue with God » and to realise what practical difference that makes to the action of people in society. Can man today view his daily life « as a continuous response, offering and prayer to God » ?

Dr. Oldham has summarised the qualities of the Christian understanding of a life lived as a *dialogue with God*. Such a person

« ... is possessed of a fundamental humility,

... is aware of his own finitude and the limitations of his own knowledge and is consequently open-minded towards truth and tolerant of the views of others,

He possesses a sensitive conscience. The God Whom he serves asks for his utmost and best.

He is free from anxiety about his immediate effectiveness.

He is aware of the depths of human existence ... (therefore) less liable to be deceived and misled by superficial remedies for the ills of mankind.

He is a creative force in society, because he is responsive to God's creative activity. »

Work in Modern Society, p. 37-38.

To accept this Christian attitude toward work may not always produce an immediate and apparent outward

difference, but the existence of such a leaven has the power to change not only the spirit and outlook of society, but inevitably its structure also. We may expect that a way out of the social and moral chaos of modern work will be revealed to those who consciously and unconsciously make their daily work an offering and prayer to God. For example, the whole-hearted acceptance of the Christian view of man as essentially a person would have a revolutionary effect in the conduct of industry today, in the working out of industrial policy and in the sense of responsibility with which men regard their job, particularly toward those who work under them. Many of the evils of work in modern society which make it difficult for men to find a true sense of Christian vocation, and which are now complacently regarded as the working of inexorable economic or commercial laws would be seen as an intolerable affront to man's true nature, if it were widely held that « what is primary in man's life is his relation to God and to his fellow-men ».

This radical confrontation of our work with the Gospel must be carried out in a world in which economic realities and technical requirements have their given place. This suggests that theologians working in isolation cannot discover the right answers to these questions. They must cooperate with those who have first-hand experience of the perplexities and pressures of life in secular society. Otherwise, there is danger that the answers will have too little relationship with the living experience of those who must wrestle with the problems of the world, and also that they will not take into account sufficiently the social and economic realities of modern society. We need pioneering efforts in two directions :

> « ... first towards bringing about a *marriage* of different types of experience, theological, sociological and practical ; and, secondly, towards providing opportunities of a new kind for Christian lay men and women to take counsel together and give one another mutual help in regard to the ways in which they can best fulfil their Christian responsibilities in their daily work. »
>
> *Work in Modern Society*, p. 9.

Three Problems for Study and Action

There are many different questions which need answers, but three problems especially seem to recommend themselves for study in this enquiry :

(1) *The assumptions of modern work.* The greatest need today is to investigate and challenge the attitudes which are held in modern society about work, in particular the unexamined assumptions of modern work. The shallow views which men have of the purpose of their work are not the inevitable consequences of the coming of the technical age. Their real cause is to be found rather in certain assumptions regarding the meaning and purpose of life and work, that have their basis in an autonomous view of man in the world. Our task is to help men to examine these assumptions and to appraise them in the light of the Christian faith. This can be accomplished in different ways. One method adopted in recent years has been to form groups of laymen, lawyers, educators, doctors, artists, physical scientists, etc. who meet to study the relevance of the Christian faith for their professional life. The results of this group work have shown that this is an effective way to challenge some of the implicit assumptions about work.

(2) *The special problem of the mass worker.* The Church cannot concentrate too much attention on the problem of the mass worker, for he is the typical worker in modern industrial society. What can he do, and what must society do to make his work a Christian vocation ? Much of his work is not morally dangerous, but it is frequently morally enervating. It is perhaps not the work itself, but the conditions under which it is done, that are the greatest challenge. Can we help men deal with the spiritual and ethical problem raised by the impersonal and regimented nature of work in modern society ? To answer these and other questions we shall need to make more careful study of the characteristics of the mass society and the way in which it offends the aims of a Christian vocation.

(3) *Christian Responsibility for Industry.* This problem is an extension of the second. One of the requirements for giving meaning to industrial work today is to increase the sense of fairness and justice of the worker, by giving him a real voice in the organisation and direction of the work of his shop. This raises the question of the right means of organising work and workers. Modern industry is not oblivious to the needs of human beings but it has not clearly understood the motivation for such improvements, or has understood them in a narrow way. What can be done in modern society to give individual workers in industry a sense of sharing, a feeling of responsibility, and an opportunity to express judgment in matters which clearly concern their welfare and personal happiness? What are the aims which Christians should set before themselves in thinking about the better organisation of industry? The modern schemes for industrial councils, labour management committees and joint consultation in industry need to be studied and evaluated in the light of these Christian aims.

* * *

The main concern of this enquiry is to make the message of the Gospel real for men at their work, to help men to see that faith in Christ is not something they must leave behind when they begin their daily tasks. To discover precisely what this means in terms of the modern world is the purpose of this ecumenical study. But ecumenical study is not the task of a few individuals inside or outside the Study Department of the World Council. It is the common responsibility of Christians everywhere who in the spirit of love seek to work and serve their fellow-men. We warmly welcome therefore the contributions of all those who wish to join in this enquiry. Sending reports of discussion and new experiments in this field to those responsible for ecumenical study coordination helps to stimulate the thought of others and is the best means open at present to share in this kind of ecumenical enquiry.

The first step is for lay groups to begin to consider this theme as it touches upon their own situation. Many new groups can be formed to help those who have not previously had an opportunity to discuss with others in the same profession or in the same factory their common problem of showing forth the Gospel in their work. The next step is to relate this group work to the ecumenical study programme in each country. In most countries today there exists some central organisation to direct and coordinate ecumenical study work, and these national committees and representatives are anxious to have groups participate in this ecumenical enquiry. Through these national centres, your work can be related to the world programme. If there is no national study centre or committee in your country, write direct to the Study Department of the World Council of Churches in Geneva.

Finally, ecumenical study is not complete unless it is translated into an active Christian concern. Our enquiry must be the preparation for a witness which we must make to the world, so that human life may come to be controlled in accordance with the will of God. We seek to help men to a better life in the world. The test of our faith is that we come to see how it gives meaning to our work and becomes a way also of giving meaning to the work of others. We may discover the means by which we can truly show to modern man that Jesus Christ is the Lord of all life, and that He is not absent when we want Him most, in the struggle and turmoil of our daily tasks.

A SELECTED BIBLIOGRAPHY ON THE MEANING OF WORK

I. Publications of the World Council of Churches

Study Department Publications :

The Bible and the Church's Message to the World.
The Evangelisation of Man in Modern Mass Society.
Christian Action in Society.
The Responsible Society.

Oldham, J. H., *Work in Modern Society,* S. C. M. Press, London, 1950. (Sponsored by the Study Department.)

This booklet is based on discussions at a conference of industrialists, sociologists and theologians which met at the Ecumenical Institute near Geneva in the spring of 1949. Dr. Oldham has produced a valuable guide for the study of this problem.

II- Suggested Reading :

van Biemen, A. *De Zedelijke Waardering Van de Arbeid in Het Industrialisme.* Van Gorcum Co. N. V. 1950.

This is a new and important historical and systematic study of the moral valuation of work in our industrial society. The author is a young Dutch scholar and sociologist-theologian, director of an institute for evangelization among workers in Bentveld, Holland.

Bischoff, Klein, Heinemann et al. *Mensch oder Nummer ?* Evangelischen Männerwerk des Kirchenkreises Essen, 1950. Lectures given at the Evangelical Social Week in Essen.

Calhoun, Robert C. *God and the Common Life.* Scribners, 1935, New York.

Despite its being written fifteen years ago, this book remains one of the best pieces of writing on the subject of the relation of faith to work.

Christian Responsibility in Industry. Issued by the British Council of Churches, 1950.

A brief statement about the Christian concern for industrial life, with questions and comments for study.

A Report : Christian Responsibility in Industry Youth Department, British Council of Churches, 1949. (Mimeographed.)

This is a preliminary study of the problem which however is well-conceived and contains original thinking about the problem.

Davis, G. W. *Men at Work.* S. C. M. Press, London, 1946.

A brief statement of the ethical problems of modern industry by an industrial engineer and factory manager. Realistic.

Friedmann, G. *Problèmes humains du Machinisme industriel.* Nouvelle Revue Française (Gallimard), Paris, 1948.

An important French study of the effects of technology on human relations.

Jenkins, Daniel T. (ed.) *The Doctor's Profession.* S. C. M. Press, London, 1949.

This book is the fruit of a series of discussions held in London by a group of Christian doctors, written by a young English theologian and produced under the auspices of the Christian Frontier. A good example of what other groups might do.

Human Relations in Modern Business : A Guide for Action Sponsored by American business leaders. 1949, Prentice-Hall Inc., New York. 45 p.

This statement is issued in the name of a group of prominent American business men. It is notable for its clear and constructive approach to the problems of industrial relations in America. It is written with explicit reference to the ethical norms which are derived from the Hebrew Christian tradition. It indicates a new spirit of self-criticism and responsibility by a group of American business men.

May, Henry F. *Protestant Churches and Industrial America.* Harper and Bros. New York 1949.

This book includes some valuable historical material on the ethics of work as preached by the Church in America during the rise of industrialism.

Mayo, Elton. *Social Problems of an Industrial Civilization.* Kegan Paul, London, 1949.

Written by one of the pioneers in the study of human relations in industry. A sociological analysis.

Michel Ernst. *Sozialgeschichte der industriellen Arbeitswelt.* Verlag Joseph Knecht, Frankfurt am Main, 1947.

A general historical and sociological analysis of industrial work, written by a liberal Catholic scholar.

Miller, Alexander. *Christian Vocation in the Contemporary World.* S. C. M. Press, London, 1947.

A useful introduction to the ethical problem of work in modern society.

Müller, Eberhard. *Recht und Gerechtigkeit in der Mitbestimmung.* Deutsche Verlags-Anstalt, Stuttgart, 1950.

This is a clear and helpful statement about one of the most widely discussed problems in Germany today ; the question of co-management or co-responsibility in industry.

Dr. Müller speaks for a group of sociologists, theologians, industrialists and workers, who have made a careful study of the problem.

Reynolds L. J. and Shister, J. *Job Horizons : A Study of Labor Mobility*. Harper and Bros., New York, 1949.

A book about the worker's view of job opportunity based on a study of the determinants of work satisfaction and labour mobility in a New England (America) factory city. Though written for the economic and sociological interest in the problem, the book contains much helpful information about the attitude of workers in large industry.

Rosenstock-Huessy, Eugen. *The Multiformity of Man*. Beechwood Press, Norwich, Vt., U. S. A., 1949.

A sociological and psychological study of the effects of production in modern technical society upon the pattern of human life and the problems it poses. The author is a famous German scholar in the field of the sociology of industrial organisation.

Symonds, W. G. *Work and Vocation*. S. C. M. Press. University Pamphlets, No. 10. 1946.

A good brief introduction to the problem written by a thoughtful Christian employed as a factory inspector in England.